# Kena Upaniṣad

## Word-for-Word Translation with Transliteration and Grammatical Notes

Stephanie Simoes
July 25, 2015

Questions and revision suggestions are welcome!
steph.simoes@gmail.com

**Introduction**

Sanskrit is a vague language—not only are there various possible renderings for individual words, but the word order is quite loose. Because of this, many translations are usually possible for a given passage. This translation of the *Kena Upaniṣad* allows readers with little knowledge of Sanskrit to explore the different possible meanings of the text with the help of the Monier-Williams Sanskrit-English Dictionary, which can be accessed online. It is important to note that Sanskrit texts often omit derivatives of "to be", so the reader must usually add these at their discretion. For example, Verse III.1, which I have translated as "Ours, indeed, is this victory" is, if translated exactly, "Ours indeed this victory".

The format of this translation closely follows that of Winthrop Sargeant's translation of the *Bhagavad-Gītā*. At the top of the left-hand column is the transliterated text, and beneath this is a suggested translation. In the right-hand column, each Sanskrit word is listed without Sandhi, and is followed by bracketed grammatical notes and a few possible renderings.

The grammatical notes are structured as follows: After nouns, I have listed the gender, case, and number, followed by the word's prefix(es) and stem (or, for pronouns, the base). It is generally the noun stem—with or without prefixes—that must be entered into the online Monier-Williams Dictionary in order to obtain results. In some cases, I have listed the verbal root from which the stem is derived. After verbs, I have listed the person, number, and mood, followed by the prefixes and root. Again, the prefixes and root and can be searched either individually or together. Often, more than one case, gender, etc. is possible for a word. To list all of these possibilities in every case would have been cumbersome, but I did make note of different possibilities at times.

I chose to transliterate using the IAST (International Alphabet of Sanskrit Transliteration) because I find this to be the most readable of the Romanized Sanskrit alphabets; however, this alphabet cannot be typed into the search box of the online Monier-Williams Dictionary. Text must be inputted using ITRANS (Indian Languages Transliteration), HK (Harvard-Kyoto), or SLP1 (Sanskrit Library Phonetic Basic). IAST can be easily converted into HK as follows: all letters without diacritical marks are the same, and those with diacritical marks are converted according to the chart below. Letters must be typed in lower-case except when otherwise indicated.

| **IAST** | **HK** |
|---|---|
| ā | A |
| ḍ | D |
| ḍh | Dh |
| ḥ | H |
| ī | I |
| ḷ | lR |
| ḹ | lRR |
| ṃ | M |

| | |
|---|---|
| ṇ | N |
| ñ | J |
| ṅ | G |
| ṛ | R |
| ṣ | S |
| ś | z |
| ṭ | T |
| ṭh | Th |
| ū | U |

**Abbreviations**

| | |
|---|---|
| abl. | ablative case (“from”, sometimes “than”) |
| acc. | accusative case (identifies the object) |
| adj. | adjective |
| adv. | adverb |
| aor. | aorist (indicates an act that has recently been completed) |
| cl. | class |
| comp. | compound |
| dat. | dative case (“for”, “to”) |
| f. | feminine |
| fut. | future (indicates future time: “It will arise”) |
| fut.p.p. | future passive participle (also called “gerundive”, this implies “ought”: “The to-be-arisen”) |
| gen. | genitive case (usually “of”) |
| ger. | gerund (also called “indeclinable participle”; “Having arisen”) |
| impf. | imperfect tense (indicates past time: “It arose”) |
| impv. | imperative |
| ind. | indeclinable |
| inf. | infinitive mood |
| instr. | instrumental case (“with”, “by”) |
| lit. | literally |
| loc. | locative case (“in”, “on”, “at”) |
| m. | masculine gender |
| n. | neuter gender |
| nom. | nominative case (identifies the subject) |
| opt. | optative |
| p.p.p. | past passive participle (“The arisen”) |
| pass. | passive voice |
| pf. | perfect tense (functions as the imperfect: “It arose”) |
| pl. | plural |
| pres. | present tense (indicates pres. time: “It arises”) |
| prob. | probably |
| pron. | pronoun |
| sing. | singular |
| voc. | vocative case (identifies the addressee) |

Invocation

*āpyāyantu mamāṅgāni vāk prānaś cakṣuḥ*
*śrotram atho balam indriyāni ca sarvāni*

**Let increase my limbs, speech, breath, seeing, hearing;**
**Likewise, my strength and senses all.**

*āpyāyantu* (3rd pl. ipv. √*āpyai*): let swell, increase, grow, thrive.
*mama* (m. gen. sing. *mad*): my, of me.
*aṅgāni* (n. nom. pl. *aṅga*): limbs.
*vāk* (f. nom. sing. *vāc*): speech, word.
*prānaḥ* (m. nom. sing. *prāṇa*): life-breath, breath, vitality; air inhaled.
*cakṣuḥ* (n. acc. sing. *cakṣus*): eye, seeing.
*śrotram* (n. acc. sing. *śrotra*): ear, hearing.
*atho* (ind.): now, likewise, next, therefore.
*balam* (n. nom. sing. *bala*): power, strength, vigour.
*indriyāni* (n. nom. pl. *indriya*): powers; senses.
*ca* (ind.): and.
*sarvāṇi* (n. nom. pl. *sarva*): whole, entire, all, every.

Invocation continued

*sarvaṃ brahmopaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarodanirākaraṇamastvanirākaraṇaṃ me'stu*

**All is Brahman of the Upanisads.**
**I can separate from Brahman not,**
**Brahman can separate not—no!**
**The non-separating, let it be!**
**The non-separating, for me, let it be!**

*sarvam* (n. nom. sing. *sarva*): whole, entire, all, every.
*brahma* (n. nom. sing. *brahman*): Brahman.
*upaniṣadam* (f. acc. sing. *upaniṣad*): the Upaniṣads.
*mā* (ind.): not; do not; no.
*aham* (mn. nom. sing. *mad*): I.
*brahma* (n. acc. sing. *brahman*): Brahman.
*nirākuryām* (1st sing. opt. *nis ā* √*kṛ*): should/may/can separate, divide off, drive away, remove, reject; lit. "make away from".
*mā* (ind.): not; do not; no.
*mā* (ind.): not; do not; no.
*brahma* (n. acc. sing. *brahman*): Brahman.
*nirākarot* (3rd sing. impf. *nis ā* √*kṛ*), separated, divided off, drove away, removed, rejected, forgot.[1]
*anirākaraṇam* (n. nom. sing. *anirākaraṇa*, from *a nis ā* √*kṛ -ana*): the non-separating, the not dividing off, the non-removing, the non-forgetting.
*astu* (3rd sing. ipv. √*as*): be! let it be!
*anirākaraṇam* (n. nom. sing. *anirākaraṇa*, from *a nis ā* √*kṛ -ana*): the non-separating, the not dividing off, the non-removing, the non-forgetting.
*me* (m. dat./gen. sing. *mad*) for me; my, of me.
*astu* (3rd sing. ipv. √*as*): be! let it be!

[1] Without the a-prefix, past tense verbs can express wishes or hopes.

Invocation continued

*taḍātmani nirate ya upaniṣatsu dharmāste*
*mayi santu te mayi santu*

*om śāntiḥ śāntiḥ śāntiḥ*

**Delighting in that Self,**
**Let Dharma, who dwells in the Upanisads, be in me!**
**Let those (virtues) be in me!**

**Om! Peace! Peace! Peace!**

*tat* (n. nom. sing. *tad*): it, that.
*ātmani* (m. loc. sing. *ātman*): in the Self.
*nirate* (m. loc. sing. *nirata*): delighting in.
*yaḥ* (m. nom. sing. *yad*): who.
*upaniṣatsu*: (f. loc. pl. *upaniṣad*): in the Upaniṣads.
*dharma* (m. nom. sing. *dharman*): moral or religious law, virtue; Dharma, the god of law and justice.
*āste* (3rd sing. pres. √*ās*), rests, dwells, is present.
*mayi*: (m. loc. sing. *mad*): in me.
*santu* (3rd pl. ipv. √*as*): be!
*te* (m. nom. pl.): they, those.
*mayi*: (m. loc. sing. *mad*): in me.
*santu* (3rd pl. ipv. √*as*): be!
*om*: Om; the sacred syllable, an auspicious salutation.
*śantiḥ* (mf. nom. sing. *śanti*): peace.

I.1

*keneṣitaṃ patati preṣitaṃ manaḥ,*
*kena prāṇaḥ prathamaḥ praiti yuktaḥ*

**By what is the mind moved, impelled to soar?**
**By what is the first life-breath that goes forth yoked?**

*kena* (mn. inst. sing. *kim*): by whom? with whom? by what? with what?
*iṣitam* (n. nom. sing. *iṣita*; p.p.p. √*iṣ*): moved, driven, sent out.
*patati* (3rd sing. pres. √*pat*): flies, soars, rushes on; falls.
*preṣitam* (n. nom. sing. *pra iṣita*; p.p.p. √*iṣ*): set in motion, impelled.
*manaḥ* (n. nom. sing. *manas*): mind.
*kena* (mn. inst. sing. *kim*): by whom? with whom? by what? with what?
*prānaḥ* (m. nom. sing. *prāṇa*): life-breath, breath, vitality; air inhaled.
*prathamaḥ* (m. nom. sing. *prathama*): foremost, first (in time or rank); earliest, original; preceding.
*praiti* (3rd sing. pres. *pra* √*i*): goes forth.
*yuktaḥ* (m. nom. sing. *yukta*; p.p.p. √*yuj*): yoked

*keneṣitāṃ vācamimāṃ vadanti*
*cakṣuḥ śrotraṃ ka u devo yunakti*

**By what is moved this speech they speak?**
**The eye and ear—oh, which god yokes these?**

*kena* (mn. inst. sing. *kim*): by whom? with whom? by what? with what?
*iṣitām* (f. acc. sing. *iṣita*; p.p.p. √*iṣ*): moved, driven, sent out.
*vācam* (f. sing. acc. *vāc*): speech, word.
*imām*: (f. acc. sing. *idam*): this.
*vadanti* (3rd pl. pres. √*vad*): (they) speak, say, tell, utter, proclaim.
*cakṣuḥ* (n. acc. sing. *cakṣus*): eye, seeing.
*śrotram* (n. acc. sing. *śrotra*): ear, hearing.
*kaḥ* (m. nom. sing. *kim*): who? which?
*u* (ind.): an expression of emphasis; an expletive.
*devaḥ* (n. nom. sing. *deva*): god, deity.
*yunakti* (3rd sing. pres. √*yuj*): yokes

I.2

*śrotrasya śrotraṃ manaso mano yad*
*vācovācaṃ sa u prāṇasya prāṇaḥ*

**It is that which is the ear of the ear, the mind of the mind,**
**Oh, that is the speech of speech, the breath of breath.**

*śrotrasya* (n. gen. sing. *śrota*): of the ear, of hearing.
*śrotram* (n. nom. sing. *śrota*): the ear, hearing.
*manasaḥ* (n. gen. sing. *manas*): of the mind.
*manaḥ* (n. nom. sing. *manas*): mind.
*yat* (n. nom. sing. *yad*): which, what, that.
*vācaḥ*: (f.gen. sing. *vāc*): of speech, of the word.
*vācam* (f. acc. sing. *vāc*): speech, word.
*saḥ* (m. nom. sing. *tad*): he; that.
*u* (ind.): an expression of emphasis; an expletive.
*prāṇasya* (m. gen. sing. *prāṇa*): of life-breath, of vitality.
*prāṇaḥ* (m. nom. sing. *prāṇa*): life breath, vitality.

*cakṣuṣaścakṣuratimucya dhīrāḥ*
*pretyāsmāllokādamṛtā bhavanti*

**Having liberated the eye from the eye,**
**The steady ones, having gone forth from this world, are immortal.**

*cakṣuṣaḥ* (n. gen./abl. sing. *cakṣus*): of the eye, of seeing; from the eye, from seeing.
*cakṣuḥ* (n. nom. sing. *cakṣus*): the eye, seeing.
*atimucya* (ger. *ati* √*muc*): having released, liberated.
*dhīrāḥ* (mf. nom. pl. *dhīra*): the wise, skillful, clever; the steady, constant, firm.
*pretya* (ger. *pra* √*i*): having gone forth (i.e., having died).
*asmāt* (m. abl. sing. *idam*): from this.
*lokāt* (m. abl. sing. *loka*): from the world; from ordinary life, worldly affairs.
*amṛtāḥ* (mf. nom. pl. *a mṛta*; p.p.p. √*mṛ*): the immortal.

I.3

*na tatra cakṣur gacchati na vāgacchati no mano na vidmo na vijānīmo yathaitadanuśiṣyāt*

**Not there goes the eye, nor goes speech,**
**Oh, nor the mind—**
**We do not perceive, we do not discern,**
**how one may teach this.**

*na* (ind.): not.
*tatra* (ind.): there.
*cakṣuḥ* (n. nom. sing. *cakṣus*): the eye, seeing.
*gacchati* (3rd sing. pres. √*gam*): goes.
*na*: not.
*vāk* (f. nom. sing. *vāc*): speech, word.
*gacchati* (3rd sing. pres. √*gam*): goes.
*na* (ind.): not.
*u* (ind.): an expression of emphasis; an expletive.
*manaḥ* (n. nom. sing. *manas*): the mind.
*na* (ind.): not.
*vidmaḥ* (1st pl. pres. √*vid*): we perceive, know, find.
*na* (ind.): not.
*vijānīmaḥ* (1st pl. pres. *vi* √*jñā*): we distinguish, discern, know.
*yathā* (ind.): that, as, as if, like, how.
*etat* (n. acc. sing. *etad*): this.
*anuśiṣyāt* (3rd sing. opt. *anu* √*śās*): should/may/can rule, teach.

*anyadeva tad viditādatho aviditādadhi*

**Other than the seen, indeed, is that;**
**Likewise, it is above the unseen.**

*anyat* (n. nom. sing. *anya*): other than, different from; another.
*eva* (ind.): so, indeed, truly, only.
*tat* (n. nom. sing. *tad*): it, that.
*viditāt* (n. abl. sing. *vidita*, the p.p.p. of √*vid*): than the known, seen.
*atho* (ind.): now, likewise, next, therefore.
*aviditād* (n. abl. sing. *avidita*, the p.p.p. of *a* √*vid*): than the unknown, unseen.
*adhi* (ind.): above, over.

*iti śuśruma pūrveṣāṃ ye nastad vyācacakṣire*

**Thus we have heard from the ancients,**
**Who explained it to us.**

*iti* (ind.): thus; an indication that the previous words were said or thought.
*śuśruma* (1st pl. pf. √*śru*): (we) have heard.
*pūrveṣām* (m. gen. pl. √*pūrva*): of the first ones, former ones, preceding ones, ancients.
*ye* (m. nom. pl. *yad*): who, which, what, that.
*naḥ* (m. dat. pl. *asmad*): to us; for us.
*tat* (n. nom. sing. *tad*): it, that.
*vyācacakṣire* (3rd pl. pf. *vi ā* √*cakṣ*): explained, recited.

I.4

*yatvācānabhyuditaṃ yena vāgabhyudyate*

**That which, by speech, is not risen,**
**By which, speech is raised—**

*yat* (n. nom. sing. *yad*): who, which, what, that.
*vācā* (f. inst. sing. *vāc*): by speech, word.
*anabhyuditam* (n. nom. sing. *an abhi udita*; p.p.p. √*udi*): unexpressed; lit. not risen, unrisen.
*yena* (mn. inst. sing. *yad*): by whom, by which.
*vāk* (f. nom. sing. *vāc*): speech, word.
*abhyudyate* (3rd sing. pass. *abhi* √*ud*): raised, lifted up.

*tadeva brahma tvaṃ viddhi nedaṃ yadidamupāsate*

**That, indeed, perceive to be Brahman,**
**Not this that they worship.**

*tat* (n. nom. sing. *tad*): it, that.
*eva* (ind.): so, indeed, truly, only.
*brahma* (n. nom. sing. *brahman*): Brahman.
*tvam* (m. nom. sing. *yuṣmad*): you.
viddhi (2nd sing. ipv. √*vid*): know! see! perceive!
*na* (ind.): not.
*idam* (n. nom. sing. *idam*): this.
*yat* (mn. nom. sing. *yad*): who, which, what, that.
*idam* (n. nom. sing. *idam*): this.
*upāsate* (3rd pl. pres. *upa* √*ās*): (they) worship; lit. (they) sit near, lie near.

I.5

*yanmanasā na manute yenāhur mano matam*

**That which one conceives not by the mind,**
**By which, they say, the mind is conceived—**

*yat* (n. nom. sing. *yad*): who, which, what, that.
*manasā* (n. inst. sing. *manas*): by the mind.
*na* (ind.): not.
*manute* (3rd sing. pres. √*man*): thinks, thinks of, believes, imagines, conceives.
*yena* (n. inst. sing. *yad*): by whom, by which.
*āhuḥ* (3rd pl. pres. √*ah*): (they) say, speak, call.
*manaḥ* (n. acc. sing. *manas*): the mind.
*matam* (n. nom. sing. *mata*; p.p.p. √*man*): thought, believed, conceived.

*tadeva brahma tvaṃ viddhi nedaṃ yadidamupāsate*

**That, indeed, perceive to be Brahman,**
**Not this that they worship.**

*tat* (n. nom. sing. *tad*): it, that.
*eva* (ind.): so, indeed, truly, only.
*brahma* (n. nom. sing. *brahman*): Brahman.
*tvam* (m. nom. sing. *yuṣmad*): you.
viddhi (2nd sing. ipv. √*vid*): know! see! perceive!
*na* (ind.): not.
*idam* (n. nom. sing. *idam*): this.
*yat* (mn. nom. sing. *yad*): who, which, what, that.
*idam* (n. nom. sing. *idam*): this.
*upāsate* (3rd pl. pres. *upa* √*ās*): (they) worship; lit. (they) sit near, lie near.

I.6

*yaccakṣuṣā na paśyati yena cakṣūṃṣi paśyati*

**That which one sees not by the eye,**
**By which one sees the eyes—**

*yat* (n. nom. sing. *yad*): who, which, what, that.
*cakṣuṣā* (m. inst. sing. *cakṣus*): by the eye, seeing.
*na* (ind.): not.
*paśyati* (3rd sing. pres.): sees.
*yena* (n. inst. sing. *yad*): by whom, by which.
*cakṣūṃṣi* (n. nom. pl. *cakṣus*): eyes.
*paśyati* (3rd sing. pres.): (one) sees.

*tadeva brahma tvaṃ viddhi nedaṃ yadidamupāsate*

**That, indeed, perceive to be Brahman,**
**Not this that they worship.**

*tat* (n. nom. sing. *tad*): it, that.
*eva* (ind.): so, indeed, truly, only.
*brahma* (n. nom. sing. *brahman*): Brahman.
*tvam* (m. nom. sing. *yuṣmad*): you.
viddhi (2nd sing. ipv. √*vid*): know! see! perceive!
*na* (ind.): not.
*idam* (n. nom. sing. *idam*): this.
*yat* (mn. nom. sing. *yad*): who, which, what, that.
*idam* (n. nom. sing. *idam*): this.
*upāsate* (3rd pl. pres. *upa* √*ās*): (they) worship; lit. (they) sit near, lie near.

I.7

*yacchrotreṇa na śṛṇoti yena śrotramidaṃ śrutam*

**That which one hears not by the ear,**
**By which the ear is heard—**

*yat* (n. nom. sing. *yad*): who, which, what, that.
*śrotreṇa* (n. inst. sing. *śrotra*): by the ear, hearing.
*na* (ind.): not.
*śṛṇoti* (3rd sing. pres. √*śru*): (one) hears.
*yena* (n. inst. sing. *yad*): by whom, by which.
*śrotram* (n. nom. sing. *śrotra*): the ear, hearing.
*idam* (n. nom. sing. *idam*): this.
*śrutam* (n. nom. sing. *śruta*; p.p.p. √*śru*): the heard.

*tadeva brahma tvaṃ viddhi nedaṃ yadidamupāsate*

**That, indeed, perceive to be Brahman,**
**Not this that they worship.**

*tat* (n. nom. sing. *tad*): it, that.
*eva* (ind.): so, indeed, truly, only.
*brahma* (n. nom. sing. *brahman*): Brahman.
*tvam* (m. nom. sing. *yuṣmad*): you.
viddhi (2nd sing. ipv. √*vid*): know! see! perceive!
*na* (ind.): not.
*idam* (n. nom. sing. *idam*): this.
*yat* (mn. nom. sing. *yad*): who, which, what, that.
*idam* (n. nom. sing. *idam*): this.
*upāsate* (3rd pl. pres. *upa* √*ās*): (they) worship; lit. (they) sit near, lie near.

I.8

*yat prāṇena na prāṇiti yena prāṇaḥ praṇīyate*

**That which one breathes not by the life-breath,**
**By which life-breath is led—**

*yat* (n. nom. sing. *yad*): who, which, what, that.
*prāṇena* (m. inst. sing. *prāṇa*): by breath, life-breath, vitality.
*na* (ind.): not.
*prāṇiti* (3rd sing. pres. *pra* √*an*): (one) breathes in.
*yena* (n. inst. sing. *yad*): by whom, by which.
*prānaḥ* (m. nom. sing. *prāṇa*): life-breath, breath, vitality; air inhaled.
*praṇīyate* (3rd sing. pass.. *pra* √*nī*): is led.

*tadeva brahma tvaṃ viddhi nedaṃ yadidamupāsate*

**That, indeed, perceive to be Brahman,**
**Not this that they worship.**

*tat* (n. nom. sing. *tad*): it, that.
*eva* (ind.): so, indeed, truly, only.
*brahma* (n. nom. sing. *brahman*): Brahman.
*tvam* (m. nom. sing. *yuṣmad*): you.
viddhi (2nd sing. ipv. √*vid*): know! see! perceive!
*na* (ind.): not.
*idam* (n. nom. sing. *idam*): this.
*yat* (mn. nom. sing. *yad*): who, which, what, that.
*idam* (n. nom. sing. *idam*): this.
*upāsate* (3rd pl. pres. *upa* √*ās*): (they) worship; lit. (they) sit near, lie near.

II.1

*yadi manyase suvedeti dabhramevāpi*
*nūnaṃ tvaṃ vettha brahmaṇo rūpam*
*yadasya tvaṃ yadasya deveṣvatha nu*
*mīmāṃsyameva te, manye viditam*

**If you believe it is easily perceived,**
**Little, truly and certainly,**
**Do you perceive**
**Of the appearance of Brahman,**
**Of that which is you,**
**Of that which is in the gods—**
**Now, the (things which are) to-be-examined,**
**They, I think, are perceived.**

*yadi* (ind.): if.
*manyase* (2nd sing. pres. √*man*): you think, you believe, you imagine.
*suvedā* (f. nom. sing. *su veda*): easily known, found, perceived.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*dabhram* (n. nom. sing. *dabhra*): little.
*eva* (ind.): so, indeed, truly, only
*api* (ind.): and, also, moreover; even.
*nūnam* (ind.): now, at once; certainly, indeed.
*tvam* (m. nom. sing. *yuṣmad*): you.
*vettha* (2nd sing. pres. √*vid*): (you) know, find, perceive.
*brahmaṇaḥ* (n. abl./gen. sing. *brahman*): of Brahman; from Brahman.
*rūpam* (n. acc. sing. *rūpa*): appearance, form, shape.
*yat* (n. nom. sing. *yad*): who, which, what, that
*asya* (mn. gen. sing. *idam*): of this.
*tvam* (m. nom. sing. *yuṣmad*): you.
*yat* (n. nom. sing. *yad*): who, which, what, that
*asya* (mn. gen. sing. *idam*): of this.
*deveṣu* (mn. loc. pl. *deva*): in the deities.
*atha* (ind.): now, then, moreover.
*nu* (ind): now, just, indeed, surely.
*mīmāṃsyam* (m. nom. sing. *mīmāṃsya*; the fut.p.p. of *mīmāṃsā*): the to-be-thought over, reflected upon, examined, investigated.
*eva* (ind.): so, indeed, truly, only.
*te* (m. nom. pl. *tad*): they, those.
*manye* (1st sing. pres. indic. act. √*man*): I think, believe, imagine.
*viditam* (m. nom. sing. *vidita*; p.p.p. √*vid*): the known, found, perceived.

II.2

*nāhaṃ manye suvedeti no na vedeti veda ca*

**I do not think it is easily perceived, One among us who says, "I do not perceive" perceives.**

*na* (ind.): not.
*aham* (m. nom. sing. *asmad*): I.
*manye* ($1^{st}$ sing. pres. indic. act. √*man*): I think, believe, imagine.
*suvedā* (f. nom. sing. *su veda*): easily known, found, perceived.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*naḥ* (m. acc./dat./gen. pl. *asmad*): to us; for us; of us, among us.
*na* (ind.): not.
*veda* ($1^{st}/3^{rd}$ sing. pres. √*vid*): (I) know; (he/she/it) knows.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*veda* ($1^{st}/3^{rd}$ sing. pres. √*vid*): (I) know; (he/she/it) knows.
*ca* (ind.): and.

*yo nastad veda tad veda no na vedeti veda ca*

**One among us who says, "That I perceive, that I perceive not—oh, I perceive not!" perceives.**

*yaḥ* (m. nom. sing. *yad*): who.
*naḥ* (m. acc./dat./gen. pl. *asmad*): to us; for us; of us, among us.
*tat* (n. nom. sing. *tad*): it, that.
*veda* ($1^{st}/3^{rd}$ sing. pres. √*vid*): (I) know; (he/she/it) knows.
*tat* (n. nom. sing. *tad*): it, that.
*veda* ($1^{st}/3^{rd}$ sing. pres. √*vid*): (I) know; (he/she/it) knows.
*na* (ind.): not.
*u* (ind.): an expression of emphasis; an expletive.
*na* (ind.): not.
*veda* ($1^{st}/3^{rd}$ sing. pres. √*vid*): (I) know; (he/she/it) knows.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*veda* ($1^{st}/3^{rd}$ sing. pres. √*vid*): (I) know; (he/she/it) knows.
*ca* (ind.): and.

II.3

*yasyāmataṃ tasya mataṃ mataṃ yasya na veda saḥ*

**It is the unconceived of one who is conceived,**
**The conceived of one who perceives not.**

*yasya* (mn. gen. sing. *yad*): of whom, of which.
*amatam* (n. nom. sing. *a mata*; p.p.p. √*man*): unthought of, not believed, unconceived.
*tasya* (mn. gen. sing. *tad*): of him, of that, of one.
*matam* (n. nom. sing. *mata*; p.p.p. √*man*): thought, believed, conceived.
*matam* (n. nom. sing. *mata*; p.p.p. √*man*): thought, believed, conceived.
*yasya* (mn. gen. sing. *yad*): of whom, of which.
*na* (ind.): not.
*veda* (1st/3rd sing. pres. √*vid*): (I) know; (he/she/it) knows.
*saḥ* (m. nom. sing. *tad*): he; that.

*avijñātaṃ vijānatāṃ vijñātamavijānatām*

**It is the undiscerned of the discerning,**
**The discerned of the undiscerning.**

*avijñātam* (n. nom. sg *a vi jñāta;* p.p.p. √*jñā*): the undistinguished, unknown, undiscerned.
*vijānatām* (mn. gen. pl. *vi jānat*; the pres. pf. of √*jñā*): of the distinguishing, knowing, discerning.
*vijñātam* (n. nom. sg *vi jñāta*; the p. pass. participle √*jñā*): the distinguished, known, discerned.
*avijānatām* (mn. gen. pl. *a vi jānat*; the pres. pf. of √*jñā*): of the undistinguishing, unknowing, undiscerning.

II.4

*pratibodhaviditaṃ matamamṛtatvaṃ hi vindate*

**(When) the awakening-perceived is the conceived,**
**Indeed, one perceives immortality.**

*pratibodha-viditam* (comp.): the awakening-perceived; the perceived-by-awakening.
*pratibodha* (m. *prati bodha*; from √*budh*): waking, awakening.
*viditam* (n. nom. sing. *vidita*; p.p.p. √*vid*): the known, found, perceived.
*matam* (n. nom. sing. *mata*; p.p.p. √*man*): thought, believed, conceived.
*amṛtatvam* (n. nom. sing. *a* √*mṛta tva*; p.p.p. √*mṛ*): not-dead-ness; immortality.
*hi* (ind.): for, because; indeed.
*vindate* (3rd sing. pres. indic. √*vid*): (one) perceives, knows, finds.

*ātmanā vindate vīryaṃ vidyayā vindate'mṛtam*

**With the Self, one perceives power,**
**With wisdom, one perceives the immortal.**

*ātmanā* (m. inst. sing. *ātman*): by/with the Self.
*vindate* (3rd sing. pres. √*vid*): (one) perceives, knows, finds.
*vīryam* (n. acc. sing. *vīrya*): manliness, valour, strength, power; virility, vigour.
*vidyayā* (f. inst. sing. *vidyā*): by/with wisdom, knowledge, learning, philosophy.
*vindate* (3rd sing. pres. indic. √*vid*): (one) perceives, knows, finds.
*amṛtam* (n. acc. sing. *a mṛta*; the p.p.p. √*mṛ*): non-dead; immortal.

II.5

*iha cedavedīdatha satyamasti na*
*cedihāvedīnmahatī vinaṣṭiḥ*

**If here it is perceived, then the real is;**
**If it is not here perceived, great is the destruction.**

*iha* (ind.): here.
*ced* (ind.): if.
*avedīt* (aor. √*vid*): knew, perceived.
*atha* (ind.): now, then, moreover.
*satyam* (m.acc/n.nom.acc sing. *satya*): coming from being, true, real.
*asti* (3rd sing. pres. √*as*): is.
*na* (ind.): not.
*ced* (ind.): if.
*iha* (ind.): here.
*avedīt* (aor. √*vid*): knew, perceived.
*mahatī* (f. nom. sing. *mahatī*; the pres. part. √*mah*): elating, magnifying; great, large, extensive.
*vinaṣṭiḥ* (f. nom. sing. *vi naṣṭi*; from √*naś*): destruction, loss.

*bhūteṣu bhūteṣu vicitya dhīrāḥ*
*pretyāsmāllokādamṛtā bhavanti*

**Having distinguished it in beings, in beings,**
**The wise, having gone forth from this world, become immortals.**

*bhūteṣu* (mn. loc. pl. *bhūta*; p.p.p. √*bhū*): in the become (ones), in the arisen (ones); in beings.
*bhūteṣu* (mn. loc. pl. *bhūta*; p.p.p. √*bhū*): in the become (ones), in the arisen (ones); in beings.
*vicitya* (ger. *vi* √*cit*): having sifted; having discerned, having distinguished.
*dhīrāḥ* (mf. nom. pl. *dhīra*): the wise, skillful, clever; the steady, constant.
*pretya* (ger. *pra* √*i*): having gone forth (i.e., having died).
*asmāt* (m. abl. sing. *idam*): from this.
*lokāt* (m. abl. sing. *loka*): from the world.
*amṛtam* (n. nom./acc. pl. *a mṛta*; p.p.p. √*mṛ*): immortals.
*bhavanti* (3rd pl. pres. √*bhū*): (they) are, become, arise.

III.1

*brahma ha devebhyo vijigye, tasya ha brahmaṇo vijaye devā amahīyanti*

**For the gods, Brahman went to victory.**

*brahma* (n. nom. sing. *brahman*): Brahman.
*ha* (ind.): emphasizes previous word.
*devebhyaḥ* (mn. dat./abl. pl. *deva*): from the gods; for the gods.
*vijigye* (3rd sing. perf. *vi* √*ji*): conquered, went to victory.

*ta aikṣantāsmākamevāyaṃ vijayo'smākamevāyaṃ mahimeti*

**They observed, "Ours, indeed, is this victory! Ours, indeed, is this greatness!"**

*te* (m. nom. pl. *tad*): they, those.
*aikṣanta* (3rd pl. impf. √*īkṣ*): (they) saw, looked at, beheld; thought, observed.
*asmākam* (m. gen. pl. *asmad*): our, of us, ours.
*eva* (ind.): so, indeed, truly, only.
*ayam* (m. nom. sing. *idam*): this.
*vijayaḥ* (m. nom. sing. *vi jaya*; noun from √*ji*): victory, conquest, triumph.
*asmākam* (m. gen. pl. *asmad*): our, of us, ours.
*eva* (ind.): so, indeed, truly, only.
*ayam* (m. nom. sing. *idam*): this.
*mahimā* (m. nom. sing. *mahiman*): greatness, might, power.
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.2

*taddhaiṣāṃ vijajñau, tebhyo ha prādurbabhūva, tann vyajānata kimidaṃ yakṣamiti*

**To them, It distinguished from them;**
**It became visible—**
**"What spirit is this?"**

*tat* (n. nom. sing. *tad*): it, that.
*ha* (ind.): used to emphasize the preceding word.
*eṣām* (mn. gen. pl. pronoun *idam*): of them; their; to them.
*vijajñau* (3rd sing. pf. *vi* √*jñā*): (he/she/it) distinguished, discerned.
*tebhyaḥ* (mn. dat/abl. pl. *tad*): for them, from them.
*ha* (ind.): used to emphasize the preceding word.
*prādur* (ind.): to be visible; to appear.
*babhūva* (3rd sing. pf. √*bhū*): (he/she/it) was, became, arose.
*tat* (n. nom. sing. *tad*): it, that.
*vyajānata* (3rd pl. impf. *vi* √*jñā*): they discerned, they distinguished.
*kim* (n. nom. sing. *kim*): what?
*idam* (n. nom. sing. *idam*): this.
*yakṣam* (n. nom. sing. *yakṣa*): spirit, ghost.

*iti* (ind.): thus; an indication that the previous words were said or thought.

III.3

*te'gnimabruvan, jātveda, etad vijānīhi kimetad yakṣamiti; tayeti*

**They said to Agni,**
**"O Knower of the Born, discern this!**
**What is this spirit? Go towards it!"**

*te* (m. nom./voc. pl.): they, those.
*agnim* (m. acc. sing. *agni*): (to) Agni.
*abruvan* (3rd pl. impf. √*brū*): said, spoke.
*jātavedaḥ* (n. voc. sing. *jāta vedas*): O Jataveda; O Knower of the Born.
*etat* (n. acc. sing. *etad*): this.
*vijānihi* (2nd sing. ipv. *vi* √*jñā*): distinguish! discern!
*kim* (n. nom. sing. *kim*): what?
*etat* (n. nom. sing. *etad*): this.
*yakṣam* (n. nom. sing. *yakṣa*): spirit, ghost.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*taya (*2nd sing. ipv. √*tay*): go towards!
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.4

*tadabhyadravat, tamabhyavadat ko'sīti, agnirvā ahamasmītyabravījjātavedā vā ahamasmīti*

**He hastened towards It,**
**It saluted him.**
**"Who are you?" It said.**
**"The Knower of the Born am I."**

*tat* (n. acc. sing. *tad*): it, that.
*abhyadravat* (3rd sing. impf. *abhi* √*dru*): ran up to, hastened towards.
*tam* (m. acc. sing. *tad*): him.
*abhyavadat* (3rd sing. impf. *abhi* √*vad*): saluted, addressed with reverence.
*kaḥ* (m. nom. sing. *kim*): who? which?
*asi* (2st sing. pres. √*as*): (you) are.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*abravīt* (3rd sing. impf. √*brū*): spoke, said.
*jātavedaḥ* (n. nom. sing. *jāta vedas*): Jataveda, Knower of the Born.
*vā* (ind.): or; sometimes used as an expletive.
*aham* (m. nom. sing. pronoun *asmad*): I.
*asmi* (1st sing. pres. √*as*): (I) am
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.5

*tasmiṃstvayi kiṃ vīryamityapīdaṃ sarvaṃ daheyaṃ yadidaṃ pṛyivyāmiti*

**“In you, what is power?”**
**“Assuredly, I can burn everything that is here in the world.”**

*tasmin* (mn. loc. sing. *tad*): in that.
*tvayi* (m. loc. sing. *yuṣmad*): in you.
*kim* (n. nom/acc. sing. *kim*): what?
*vīryam* (n. nom/acc. sing. *vīrya*): manliness, valour, strength, vigour, virility.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*api* (ind.): and, also, moreover; even; assuredly.
*idam* (n. nom. sing. *idam*): this.
*sarvam* (n. nom. sing. *sarva*): whole, entire, all, every, everything.
*daheyam* (1st sing. opt. √*dah*): I should burn, I can burn.
*yat* (n. nom. sing. *yad*): which, what, that.
*idam* (n. nom. sing. *idam*): this, here.
*pṛthivyām* (f. loc. sing. *pṛthivī*): in the world.
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.6

*tasmai tṛṇaṃ nidadhāvetad daheti,*
*tadupapreyāya sarvajavena, tanna śaśāka*
*dagdhuṃ, sa tata eva nivavṛte,*
*naitadaśakaṃ vijñātuṃ yadetad yakṣamiti*

**For him, It put down straw—**
**"Burn this!"**
**He rushed upon it with all-swiftness, but was not able to burn it.**
**Truly, he turned back from It—**
**"No, I am unable to discern what this spirit is."**

*tasmai* (m. dat. sing. *tad*): for him.
*tṛṇam* (n. acc. sing. *tṛṇa*): grass, herb, straw.
*nidadhau* (3rd sing. pf. *ni* √*dhā*): put down.
*etat* (n. acc. sing. *etad*): this, it.
*daha* (2nd sing. ipv. √*dah*): burn! scorch!
*iti* (ind.): thus; an indication that the previous words were said or thought.
*tat* (n. acc. sing. *tad*): that, it.
*upapreyāya* (1st/3rd sing. pf. *upa pra* √*i*): went near, approached, rushed upon.
*sarva-javena* (comp.): with all-swiftness.
  *sarva*: all.
  *javena* (mn. inst. sing. *java*; noun from √*jū*): by swiftness, with swiftness.
*tat* (n. acc. sing. *tad*): that, it.
*na* (ind.): not.
*śaśaka* (1st sing. pf. √*zak*): was capable, was able.
*dagdhum* (inf. of √*dah*): to burn, scorch.
*saḥ* (m. nom. sing. *tad*): he.
*tataḥ* (n. abl. sing. *tat*): from that, from it.
*eva* (ind.): so, indeed, truly, only.
*nivavṛte* (3rd sing. pf. *ni* √*vṛt*): turned back, stopped.
*na* (ind.): not.
*etat* (n. acc. sing. *etad*): this.
*aśakam* (n. nom. sing. *a zaka*; noun from √*zak*): unable, incapable.
*vijñātum* (inf. *vi* √*jñā*): to distinguish, discern.
*yat* (n. nom. sing. *yad*): which, what, that.
*etat* (n. acc. sing. *etad*): this.
*yakṣam* (n. nom. sing. *yakṣa*): spirit, ghost.
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.7

*atha vāyumabruvan, vāyavetad vijānīhi kimetad yakṣamiti; tatheti*

**Now, to Vayu they said,**
**"O Vayu, discern this! What is this spirit?"**
**"So be it."**

*atha* (ind.): now, then, moreover.
*vāyum* (m. acc. sing. *vāyu*): to Vayu.
*abruvan* (3rd pl. impf. √*brū*): said, spoke.
*vāyo* (m. voc. sing. *vāyu*): O Vayu.
*etat* (n. acc. sing. *etad*): this, it.
*vijānīhi* (2nd sing. ipv. *vi* √*jñā*): distinguish! discern!
*kim* (n. nom. sing. *kim*): what?
*etat* (n. acc. sing. *etad*): this, it.
*yakṣam* (n. nom. sing. *yakṣa*): spirit, ghost.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*tathā* (ind.): in that manner, so, thus; yes, so be it.
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.8

*tadabhyadravat, tamabhyavadat ko'sīti, vāyurvā ahamasmītyabravīnmātariśvā vā ahamasmīti*

**He hastened towards It,**
**It saluted him, "Who are you?"**
**"I am Vayu, I blow," he said. "I am Wind, I blow."**

*tat* (n. acc. sing. *tad*): it, that.
*abhyadravat* (3rd sing. impf. *abhi* √*dru*): ran up to, hastened towards.
*tam* (m. acc. sing. *tad*): him.
*abhyavadat* (3rd sing. impf. *abhi* √*vad*): saluted, addressed with reverence.
*kaḥ* (m. nom. sing. *kim*): who? which?
*asi* (2nd sing. pres. √*as*): (you) are.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*vāyuḥ* (m. nom. sing. √*vāyu*): Vayu.
*vai* (1st sing. pres. √*vā*): blow.
*aham* (m. nom. sing. *asmad*): I.
*asmi* (1st sing. pres. √*as*): am.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*abravīt* (3rd sing. impf. √*brū*): spoke, said.
*mātariśvā* (comp.): air, wind; the fire-stick of Agni (lit. prob. "growing in the mother").
  *mātarti* (m. loc. sing. *mātṛ*): in the mother, in the measurer.
  *śvā* (m. nom. sing. *śvan*; prob. noun from √*śvi*): swelling, growing, increasing.
*vai* (1st sing. pres. indicative √*vā*): blow.
*aham* (m. nom. sing. *asmad*): I.
*asmi* (1st sing. pres. √*as*): am.
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.9

*tasmiṃstvayi kiṃ vīryamityapīdaṃ sarvamādadīya yadidaṃ pṛthivyāmiti*

**"In you, what is power?" "Assuredly, I can carry off everything here in the world."**

*tasmin* (m. loc. sing. *tad*): in that, in him.
*tvayi* (m. loc. sing. *yuṣmad*): in you.
*kim* (n. nom. sing. *kim*): what?
*vīryam* (n. nom. sing. *vīrya*): manliness, valour, strength, vigour, virility.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*api* (ind.): and, also, moreover; even; assuredly.
*idam* (n. nom. sing. *idam*): this.
*sarvam* (n. nom. sing. *sarva*): whole, entire, all, every.
*ādadīya* (1st sing. opt. *ā* √*dā*): I can accept, take; I can seize, carry off.
*yat* (n. nom. sing. *yad*): which, what, that.
*idam* (n. nom. sing. *idam*): this, here.
*pṛthivyām* (f. loc. sing. *pṛthivī*): in the world.
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.10

*tasmai tṛṇaṃ nidadhāvetadādatsveti, tadupapreyāya sarvajavena, tanna śaśākādātuṃ, sa tata eva nivavṛte naitadaśakaṃ vijñātuṃ yadetad yakṣamiti*

**For him, It put down straw—**
**"Carry this off!"**
**He rushed upon it with all-swiftness, but was not able to carry it off.**
**Truly, he turned back from It—**
**"No, I am unable to discern what this spirit is."**

*tasmai* (m. dat. sing. *tad*): for him.
*tṛṇam* (n. acc. sing. *tṛṇa*): grass, herb, straw.
*nidadhau* (3rd sing. pf. *ni* √*dhā*): put down.
*etat* (n. acc. sing. *etad*): this, it.
*ādatsva* (2nd sing. ipv. *ā* √*dā*): take! carry off!
*iti* (ind.): thus; an indication that the previous words were said or thought.
*tat* (n. acc. sing. *tad*): that, it.
*upapreyāya* (1st/3rd sing. pf. *upa pra* √*i*): went near, approached, rushed upon.
*sarva-javena* (comp.): with all-swiftness.
*sarva*: all.
*javena* (mn. inst. sing. *java*; noun from √*jū*): by swiftness, with swiftness.
*tat* (n. acc. sing. *tad*): that, it.
*na* (ind.): not.
*śaśaka* (1st sing. pf. √*zak*): was capable, was able.
*ādātum* (inf. *a* √*dā*): to take; to carry off.
*saḥ* (m. nom. sing. *tad*): he.
*tataḥ* (n. abl. sing. *tat*): from that, from it.
*eva* (ind.): so, indeed, truly, only.
*nivavṛte* (3rd sing. pf. *ni* √*vṛt*): turned back, stopped.
*na* (ind.): not.
*etat* (n. acc. sing. *etad*): this.
*aśakam* (n. nom. sing. *a zaka*; noun from √*zak*): unable, incapable.
*vijñātum* (inf. *vi* √*jñā*): to distinguish, discern.
*yat* (n. nom. sing. *yad*): which, what, that.
*etat* (n. acc. sing. *etad*): this.
*yakṣam* (n. nom. sing. *yakṣa*): spirit, ghost.
*iti* (ind.): thus; an indication that the previous words were said or thought.

III.11

*athendramabruvan, maghavannetad*
*vijānīhi, kimetad yakṣamiti; tatheti;*
*tadabhyadravat; tasmāt tirodadhe*

**Now, to Indra they said,**
**"O Possessor of Wealth, discern this!**
**What is this spirit?"**
**"So be it."**
**He hastened towards It;**
**It hid itself from him.**

*atha* (ind.): now, then, moreover.
*indram* (m. sing. acc. *indra*): to Indra.
*abruvan* (3rd pl. impf. √*brū*): said, spoke.
*maghavan* (m. voc. sing. *maghavat*): Possessor of Wealth.
*etat* (n. acc. sing. *etad*): this, it.
*vijānīhi* (2nd sing. ipv. *vi* √*jñā*): distinguish! discern!
*kim* (n. nom. sing. *kim*): what?
*etat* (n. acc. sing. *etad*): this, it.
*yakṣam* (n. nom. sing. *yakṣa*): spirit, ghost.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*tathā* (ind.): in that manner, so, thus; yes, so be it.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*tat* (n. acc. sing. *tad*): it, that.
*abhyadravat* (3rd sing. impf. *abhi* √*dru*): ran up to, hastened towards.
*tasmāt* (m. abl. sing. *tad*): from him.
*tirodadhe* (3rd sing. pf. *tiro* √*dhā*): set aside, removed, disappeared, hid itself from.

III.12

*sa tasminnevākāśe striyamājagāma bahuśobhamānāmumām haimavatīṃ; tāṃ hovāca, kimetad yakṣamiti*

**Indeed, in that ether he came to a woman of abundantly brilliant lights. To her, Uma of the Himalayas, he said, "What is this spirit?"**

*saḥ* (m. nom. sing. *tad*): he.
*tasmin* (mn. loc. sing. *tad*): in that; in him.
*eva* (ind.): so, indeed, truly, only.
*ākāśe* (mn. loc. sing. *ā kāza*, noun from √*kāz*): in open space, the vacuity, the sky, the ether.
*striyam* (f. sing. loc. *strī*): at a woman.
*ājagāma* (3rd sing. pf. *ā* √*gam*): came, arrived at.
*bahuśobhamānām* (comp.): of abundantly brilliant lights.
  *bahu*: much, very, abundantly, greatly.
  *śobha*: bright, brilliant.
  *mānām* (f. pl. gen. *mā*): of lights
*umām* (f. acc. sing. *umā*): (to) Uma.
*haimavatīm* (f. acc. sing. *haimavatī*): of the Himalayas (Uma's father is Himavat, the god of the Himalayas).
*tām* (f. sing. acc. *tad*): her, that.
*ha* (ind.): emphasizes previous word.
*uvāca* (3rd sing. pf. √*vac*): said.
*kim* (n. nom. sing. *kim*): what?
*etat* (n. nom. sing. *etad*): this, it.
*yakṣam* (n. nom. sing. *yakṣa*): spirit, ghost.
*iti* (ind.): thus; an indication that the previous words were said or thought.

IV.1

*sā brahmeti hovāca brahmaṇo vā etad vijaye mahīyadhvamiti tato haiva vidāñcakāra brahmeti*

**"It is Brahman," she said. "In this victory of Brahman's, indeed, be joyous!"**
**From this, indeed, he knew, "It is Brahman."**

*sā* (f. nom. sing. pronoun *tad*): she.
*brahma* (n. nom. sing. *brahman*): Brahman.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*ha* (ind.): emphasizes previous word.
*uvāca* (3rd sing. pf. √*vac*): said.
*brahmaṇaḥ* (n. abl./gen. sing. *brahman*): from Brahman; Brahman's, of Brahman.
*vai* (ind.): indeed, truly, certainly, verily.
*etat* (n. nom/acc. sing. *etad*): this.
*vijaye* (m. sing. loc. *vi jaya*): in victory, conquest, triumph.
*mahīyadhvam* (2nd pl. impv.): be joyous!
*iti* (ind.): thus; an indication that the previous words were said or thought.
*tataḥ* (mn. abl. sing. *tat*): from that, from it.
*ha* (ind.): emphasizes previous word.
*eva* (ind.): so, indeed, truly, only.
*vidāñcakāra* (comp.): "he made knowledge"; he knew.
  *vidān* (m. acc. pl. *vida*): knowledge.
  *cakāra* (3rd sing. pf. √*kṛ*): he made.
*brahma* (n. nom. sing. *brahman*): Brahman.
*iti* (ind.): thus; an indication that the previous words were said or thought.

IV.2

*tasmād vā ete devā atitarāmivānyān devān yadagnirvāyurindraste hyenannediṣṭhaṃ pasparśuste hyenat prathamo vidāñcakāra brahmeti*

**Therefore, verily, these gods—Agni, Vayu, and Indra—are better, as it were, than those other gods;**
**For they are nearest to having touched This.**
**The foremost one knew, "It is Brahman."**

*tasmāt* (mn. abl. sing. *tad*): from that; therefore
*vai* (ind.): indeed, truly, certainly, verily.
*etat* (n. nom/acc. sing. *etad*): this.
*ete* (m. nom/voc. pl. *etad*): these.
*devāḥ* (m. nom. pl.): the gods, the divine ones.
*atitarām* (ind.): above in rank; better, higher.
*iva* (ind.): like, in this sense; as if; as it were.
*anyān* (m. acc. pl. *anya*): other.
*devān* (m. acc. pl. *deva*): gods, divine ones.
*yat* (mn. nom. s. *yad*): who, which, what, that.
*agniḥ* (m. nom. sing. *agni*): Agni.
*vāyuḥ* (m. nom. sing. *vāyu*): Vayu.
*indraḥ* (m. nom. sing. *indra*): Indra.
*te* (m. nom. pl.): they, those.
*hi* (ind.): for, because; indeed.
*enat* (n. acc. sing. *idam*): this, here.
*nediṣṭham* (n. nom. sing. *nediṣṭha*): nearest.
*pasparśuḥ* (3rd pl. pf. √*spṛś*): (they) touched.
*te* (m. nom. pl.): they, those.
*hi* (ind.): for, because; indeed.
*enat* (n. acc. sing. pronoun *idam*): this, here.
*prathamaḥ* (m. nom. sing. *prathama*): foremost, first (in time or rank); earliest, original; preceding.
*vidāñcakāra* (comp.): "he made knowledge"; he knew.
    *vidān* (m. acc. pl. *vida*): knowledge.
    *cakāra* (3rd sing. pf. √*kṛ*): he made.
*brahma* (n. nom. sing. *brahman*): Brahman.
*iti* (ind.): thus; an indication that the previous words were said or thought.

IV.3

*tasmād vā indro'titarāmivānyān devān sa hyenannediṣṭhaṃ pasparśa sa hyenat prathamo vidāñcakāra brahmeti*

**Therefore, verily, Indra is better, as it were, than the other gods;**
**For he is nearest to having touched This.**
**The foremost one knew, "It is Brahman."**

*tasmāt* (mn. abl. sing. *tad*): from that; therefore
*vai* (ind.): indeed, truly, certainly, verily.
*indraḥ* (m. nom. sing. *indra*): Indra.
*atitarām* (ind.): above in rank; better, higher.
*iva* (ind.): like, in this sense; as if.
*anyān* (m. acc. pl. *anya*): other.
*devān* (m. acc. pl. *deva*): gods, divine ones.
*saḥ* (m. nom. sing. *tad*): he.
*hi* (ind.): for, because; indeed.
*enat* (n. acc. sing. *idam*): this, here.
*nediṣṭham* (n. nom. sing. *nediṣṭha*): nearest.
*pasparśa* (3rd sing. pf. √*spṛś*): (he) touched.
*prathamaḥ* (m. nom. sing. *prathama*): foremost, first (in time or rank); earliest, original; preceding.
*vidāñcakāra* (comp.): "he made knowledge"; he knew.
*vidān* (m. acc. pl. *vida*): knowledge.
*cakāra* (3rd sing. pf. √*kṛ*): he made.
*brahma* (n. nom. sing. *brahman*): Brahman.
*iti* (ind.): thus; an indication that the previous words were said or thought.

IV.4

*tasyaiṣa ādeśo yadetad vidyuto*
*vyadyutadā3 itīnnyamīmiṣadā3*
*ityadhidaivatam*

**Of That, there is this declaration:**
**“This is that which flashed forth like lightning—”**
**Indeed!**
**“—as if it winked.”**
**It is the supreme deity.**

*tasya* (n. gen. sing. *tad*): of that.
*eṣaḥ* (m. nom. sing. *etad*): this.
*ādeśaḥ* (m. nom. sing. *ā deśa*): advice, instruction; declaration, account; rule, command.
*yat* (mn. nom. s. *yad*): who, which, what, that.
*etat* (n. nom. sing. *etad*): this.
*vidyutaḥ* (f. nom. pl. *vyadyut*): lightning; flashing, shining, glittering ones.
*vyadyutat* (3rd sing. aor. *vi* √*dyut*): flashed forth, shone forth; illuminated.
*ā* (ind.): as if, like.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*id* (ind.): even, just, only; indeed, assuredly.
*nyamīmiṣat* (3rd sing. aor. *ni* √*miṣ*): shut the eyelids, winked.
*ā* (ind.): as if, like.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*adhidaivatam* (n. nom. sing. *adhi daivata*): the over-god, the supreme deity.

IV.5

*athādhyātmaṃ yadetad gacchatīva ca mano'nena caitadupasmaratyabhīkṣṇaṃ saṅkalpaḥ*

**Now, the Over-Self:**
**That which goes, as it were, to this is the mind,**
**And by this, one remembers This, the constant conviction.**

*atha* (ind.): now, then, moreover.
*adhyātmam* (n. nom./acc. sing. *adhi ātma*): Over-Self.
*yat* (n. nom. sing. *yad*): who, which, what, that.
*etat* (n. nom./acc. sing. *etad*): this.
*gacchati* (3rd sing. pres. √*gam*): goes.
*iva* (ind.): like, in this sense; as if; as it were.
*ca* (ind.): and.
*manaḥ* (n. nom./acc. sing. *manas*): the mind.
*anena* (n. inst. sing. *idam*): with this, by this.
*ca* (ind.): and.
*etat* (n. acc. sing. *etad*): this.
*upasmarati* (3rd sing. pres. indicative *upa* √*smṛ*): (one) remembers.
*abhīkṣṇam* (m. nom. sing. *abhikṣṇa*): constant, perpetual.
*saṅkalpaḥ* (m. nom. sing. *saṃ kalpa*): will, volition, conception, conviction.

IV.6

*taddha tadvanaṃ nāma*
*tadvanamityupāsitavyaṃ sa ya etadevaṃ*
*vedābhihainaṃ sarvāṇi bhūtāni*
*saṃvāñchanti*

**That is named That-Abundance;**
**As "That-Abundance" it is revered.**
**He who knows This thus,**
**All beings long for him.**

*tat* (n. nom. sing. *tad*): that.
*ha* (ind.): emphasizes previous word.
*tadvanam* (comp.): That-Abundance.
  *tat*: that.
  *vanam* (mn. nom. sing. *vana*): forest, thicket; plenty, abundance.
*nāma* (n. acc. sing. *nāman*): named, called.
*tadvanam* (comp.): That-Abundance.
  *tat*: that.
  *vanam* (mn. nom. sing. *vana*): forest, thicket; plenty, abundance.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*upāsitavyam* (n. nom. sing. *upāsitavya*): revered, honoured.
*saḥ* (m. nom. sing. *tad*): he.
*yaḥ* (m. nom. sing. *yad*): who.
*etat* (n. acc. sing. *etad*): this.
*evam* (ind.): thus, in this way, in such a manner, such.
*veda* (3rd sing. pres. √*vid*): (he/she/it) knows.
*abhi* (ind.): to, towards, into, over, upon.
*ha* (ind.): emphasizes previous word.
*enam* (m. acc. sing. *idam*): him, this.
*sarvāṇi* (n. nom. pl. *sarva*): whole, entire, all, every.
*bhūtāni* (n. nom. pl. *bhūta*): beings.
*saṃvāñchanti* (3rd pl. pres. *saṃ* √*vāñch*): (they) long for, wish.

IV.7

*upaniṣadaṃ bho brūhītyuktā ta upaniṣad brāhmīṃ vāva ta upaniṣadamabrūmeti*

**“Sir, tell the Upanisads!”**
**“Uttered to you are the holy Upanisads, indeed. To you, we told the Upanisads.”**

*upaniṣadam* (f. acc. sing. *upaniṣad*): the Upaniṣads.
*bhoḥ* (ind.): a particle to address another person.
*brūhi* (2nd sing. ipv. √*brū*): speak! say! tell!
*iti* (ind.): thus; an indication that the previous words were said or thought.
*uktā* (f. nom. sing. *uktā*; past pass. participle √*vac*): uttered, said, spoken.
*te* (m. dat./gen. sing. short pron. *yuṣmad*): of you; for you, to you.
*upaniṣat* (f. nom. sing. *upaniṣad*): the Upaniṣads.
*brāhmīm* (f. acc. sing. *brāhmī*): holy, sacred, divine.
*vāva* (ind.): emphazises previous word; just, indeed, even.
*te* (m. dat./gen. sing. short pron. *yuṣmad*): of you; for you, to you.
*upaniṣadam* (f. acc. sing. *upaniṣad*): the Upaniṣads.
*abrūma* (1st pl. impf. √*brū*): we spoke, said, told.
*iti* (ind.): thus; an indication that the previous words were said or thought.

IV.8

*tasyai tapo damaḥ karmeti pratiṣṭhā vedāḥ sarvāṅgāni satyamāyatanam*

**For those, austerity, self-restraint, and action are thus the stability,**
**The Vedas are all the limbs,**
**The real is the abode.**

*tasyai* (f. dat. sing. *tad*): for that, to that.
*tapaḥ* (n. nom. sing. *tapas*): heat, austerity.
*damaḥ* (m. nom. sing. *dama*): self-restraint, self-control.
*karmā* (m. nom. sing. *karman*): action.
*iti* (ind.): thus; an indication that the previous words were said or thought.
*pratiṣṭhā* (f. nom. sing. *pratiṣṭhā*): standing still, resting, remaining, steadfastness, stability.
*vedāḥ* (mf. nom. pl. *veda*): the Vedas.
*sarvāṅgāni* (comp.): all the limbs.
*sarva*: all
*aṅgāni* (n. nom. pl. *aṅga*): limbs.
*satyam* (n. nom. sing. *satya*): true, real; lit. coming from being.
*āyatanam* (n. nom. sing. *ā yatana*): resting-place, support, seat, home, abode.

IV.9

*yo vā etāmevaṃ vedāpahatya*
*pāpmānamanante svarge loke jyeye*
*pratitiṣṭhati pratitiṣṭhati*

**Verily, one who knows these thus,**
**Having beaten off evil,**
**Stands firmly in the endless, heavenly,**
**most excellent region.**

*yaḥ* (m. nom. sing. *yad*): who.
*vai* (ind.): indeed, truly, certainly, verily.
*etām* (f. acc. sing. *etad*): this.
*evam* (ind.): thus, in this way, in such a manner, such.
*veda* (3rd sing. pres. √*vid*): I know, one knows; I have known; one has known.
*apahatya* (ger. *apa* √*han*): having beaten off, repelled, destroyed.
*pāpmānam* (m. acc. sing. *pāpman*): evil, unhappiness, misfortune.
*anante* (m. loc. sing. *an anta*): in the endless, boundless.
*svarge* (mn. loc. sing. *svarga*): in the heavenly, celestial.
*loke* (mn. loc. sing. *loka*): region.
*jyeye* (mn. loc. sing. *jyeya*): most excellent, best.
*pratitiṣṭhati* (3rd sing. pres. *prati* √*sthā*): standing firmly, steadfast.
*pratitiṣṭhati* (3rd sing. pres. *prati* √*sthā*): standing firmly, steadfast.